

Pet Peeves Listed

Dr. Clarence N. Wright of Ravenswood Presbyterian Church, Chicago, Ill., lists the following pet peeves he thinks should be avoided:

1. Worshipers who are habitually late for services.
2. Early arrivers who take outside seats in pews, making latecomers stumble to the center.
("It serves the latecomers right, of course, but it's hard on the shoe-shine of the early bird," Dr. Wright pointed out.)
3. People who chatter through the organ prelude.
4. People who refuse to participate in the singing or responsive readings.
5. People who rush to close friends immediately after the benediction instead of to the nearby stranger.
6. Long faces.
7. Artificially happy faces.
8. Gum chewers.
9. Gum chewers who park it under the pew.
10. People who start down the aisle with the usher and drop off en route, allowing the usher to proceed alone.
11. People who carry on extended conversations with the minister at the door while others are trying to leave.
12. Obvious boredom and inattention.

Dr. Wright also listed "bombastic" organ preludes that do not prepare for worship.

Ushers who pack 12 people in one pew when another close at hand has only eight people in it also drew a frown from the minister.

News and Notes

FORWARD WITH CHRIST

Third Report, June 1

Number congregations reported 84

Amount committed \$120,872.00

The above figures are incomplete, since many churches have not yet reported. We are anxious to receive these reports as soon as possible.

The Passing of Maurice Sweet

Maurice Sweet was a well known layman in our synod. From his youth he had taken much interest in our church. He read the church papers with interest, and so he was well informed. He lived most of his life at Westbrook, Maine, and even though this is far from the center of the synod, he seemed to know almost everything in the church. We met him first in 1921, and he was well informed about conditions, congregations and pastors. He was a great conversationalist, and he could talk all night about the church, if he had someone to talk to. Pastor Elmer W. Anderson has written an obituary, which appears on page 9.

Willed to Synod. \$4318.24 was willed to the synod by the late Anna B. Petersen of Waupaca, Wis. It is divided among the different missions of our church.

New Addresses. Pastor Sigurd D. Petersen to 3011 Chess Ave., Parsons, Kans. Chaplain Gilbert A. Jensen to Naval Air Station, Whidbey Island, Oak Harbor, Wash. Pastor Anker Jensen, 20080 Redwood Rd., Castro Valley, Calif.

Dr. Hans C. Jersild delivered the Commencement address at the L.B.I. at Minneapolis, Minn., May 30.

A Forward with Christ Letter

A writer sent a letter to Pastor K. M. Matthisen from which we quote: "We have completed our May 15th visitation in this area. I believe the Forward with Christ movement to be a tremendous success here. It indicates somewhat what these congregations

really could do in the line of stewardship... It indicates that when the lay people get organized and enthusiasm runs high, great things can be done for the cause of Christ... On the whole the movement has taught us all something in the matter of stewardship. Here is hoping that Forward with Christ goes over the top. In any case thank you for the splendid issue of The Ansgar Lutheran which so thoroughly told the story of our church's missions and gave our people here a great deal to think about. Waiting anxiously for the victory announcement. I am sincerely yours. X.X."

GOLDEN WEDDING

About 275 relatives and friends from far and near gathered at St. Matthews Lutheran Church parlors at Evan, Minnesota, Sunday afternoon, May 15th between the hours from 2 to 4:30 to honor Mr. and Mrs. Jens Jensen, Evan, Minn. on the occasion of their Golden Wedding Anniversary. The afternoon's entertainment consisted of a talk by Pastor Ernest Grill and several musical and vocal selections were played and sung by some of Mr. and Mrs. Jensen's grandchildren, after which refreshments were served to all.

Mr. and Mrs. Jensen were married in Hutchinson, Minn., May 17, 1905 by Pastor I. Gertsen. Following their marriage they settled on a farm in Brookville township about 4 miles southwest of Evan where they resided until 8 years ago when they retired and moved to their present home in Evan.

Mr. and Mrs. Jensen are the parents of 2 sons, Harold of St. Paul and Earl

of Minneapolis and 2 daughters, Lester Schultz (Lenora), De Lakes, Minn. and Mrs. Clarence sen (Mildred), Centuria, Wisconsin. There are 12 grandchildren and a great-grandchild. All the children, grandchildren were present to make the occasion a memorable. Beautiful, warm, sunshiny weather prevailed the entire day.

Mr. and Mrs. Jensen are both good health and very active in their daily duties.

Look Magazine Features Largest Lutheran Church

A five-page story on the Rev. R. ben Youngdahl who "built the big Lutheran Church in America" will be featured in the June 14 issue of "Look" magazine, scheduled to appear on the newsstands May 31.

The feature relates how Dr. Youngdahl "who operates on one lung and to 40 cups of coffee daily," developed Mt. Olivet Lutheran Church in Minneapolis "from an ailing, debt-ridden parish of 285 to the biggest Lutheran congregation in America."

In a description of the 8,500-member congregation with its 2,700 Sunday School children and \$300,000 annual budget, Look notes that "everything Mt. Olivet has Paul Bunyon proportions, including Pastor Youngdahl whose "car is equipped with a phone for emergency calls, a tape recorder for composing sermons and books and a perking coffee pot."

The article declares that Dr. Youngdahl "hatches ideas for Christian service that would astound a previous generation of Swedish Lutherans," and that he is somewhat of a crusader against social problems.

To the question, "Why should good Swede like you be involved in all this?" asked by a critic of his passionate concern with minority groups, Dr. Youngdahl is quoted as replying "I am a child of privilege and I cannot live at peace with myself unless I fight for the rights of others too."

"The Challenge... Is a Mockery"

A leading foreign affairs expert of the cooperative church movement has vigorously defended "the right and the duty" of the nation's churches to exert their influence on the political order.

"To challenge the right of the

(Continued on page 13)

THE ANSGAR LUTHERAN. Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr. Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. Homer Larsen, 904 Bluff St., Cedar Falls, Ia. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a year for the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second-class matter, December 14, 1927, the Post Office at Blair, Nebr., under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

PENSION FUND NEEDS

article on page 6 is a letter sent to the church for consideration. The authors also asked that it be printed in The Ansgar Lutheran. This article serves us that the pension plan is still somewhat confusing the minds of our people. The article has one merit to see it: It tries to confine itself to the new plan. In the debate about Pensions it would have been well, had not mixed the old and the new plan. Since we have had a new plan. It is based on the annual contributions of the congregations of \$240.00 per pastor. \$240.00 are equalized on the congregations on the basis of confirmed membership. That new plan has no basis or charity in it at all. So much, \$240.00, will be paid for each pastor every year. When he can draw on he will draw from that sum and what he himself has added to it over the number of years he has been a pastor, or since he joined the fund.

It seems clear and it cannot be debated.

The old plan is still functioning for those who are already retired. They have a minimum pension of \$300.00 per year. But the synod each year has granted an additional amount. Last year we paid \$720.00 to pastors and \$480.00 to laymen.

These are the ones we are concerned with right now. We must safeguard their pension needs before we merge with the other bodies.

What are their needs? It should not be so difficult to determine. Life Insurance Companies can tell us the length of life of each person at a given age. If we had the age of each retired pastor and each pastor's widow, we could tell how long they would live and then also tell what we would need for pensions. Here is an example. Suppose we have 25 retired pastors. Suppose they are 70 years old on the average. Then life insurance companies will tell them an additional 9 years more to live. This will be 225 pension years at \$720.00 a year, if we maintain the present grants. This will require a total of \$192,000. If we figure on 30 widows with an average age of 70, it will be 270 pension years for them at \$480.00 each year. The two sums added would be \$321,600. We would need about \$100,000 on the budget the next three years. We hope for \$100,000 on the Forward with Christ results. We have an endowment fund close to \$100,000. The present pensioners should be all right. For we have used the approximate figures in last year's report.

We even believe that we in this way can take care of the needs of men and women who become eligible for pension in the next three years.

Now write a note about the new plan. When the new church is organized there will be only the new plan of pensions.

It would seem to us that by that time the new plan will be able to guarantee future pensioners the minimum pension. We admit that there is a vague spot here, but it may need clarification for the individual. Suppose a man is 66 years old. Suppose he works till he is 70, how much can he expect? By that time we will have the new plan and he can only expect to draw pension from the fund that has been accredited to him by the contributions of his congregation plus his own contributions over a number of years.

It would be well if the Pension Board had things so clear that they could tell each man what he might expect,

if the board is asked. That would be less confusing and it would create more confidence.

NOW WE HAVE HEARD THAT TOO!

The A.E.L.C., which we generally call our sister church because it is of Danish background like the U.E.L.C., is at present discussing whether to affiliate with the U.L.C.A. or not. A vote will be taken at the annual convention of the church August 9-14, at Kimballton, Iowa.

Pastor Enok Mortensen writes in favor of the affiliation in the May 20th issue of the Lutheran Tidings. Says Pastor Mortensen:

"Ever since 1894 there has been talk of reuniting the two Lutheran Churches of Danish background. Some attempts were made in the late thirties and early forties but nothing much came out of it because our 'sister synod refused to accept us as we are.' They have never understood the basic idea of the folk church but are essentially sectarian. They are now affiliating with churches of similar views."

According to a statement later in the article we are considered sectarian because of our traditional view that the Bible is the Word of God.

Pastor Mortensen's ideal church is one that is as broad and tolerant as the Folk Church of Denmark.

The observation of Pastor Mortensen is interesting. It makes all Lutheran churches in America more or less sectarian. According to his view the Mo. Synod must be very sectarian, the four merging bodies also very sectarian. But it seems to us that the U.L.C.A. is also sectarian, according to Pastor Mortensen's interpretation. But he favors the U.L.C.A. as the church which is the least sectarian of all in the Lutheran bodies in America.

FULL TIME MEN

The suggestion that the synod should call a full time youth director may come before the annual convention to be held within two weeks or so.

We shall not argue pro or con on this question. But it would seem to us that the benefits of such a man might be told the readers of The Ansgar Lutheran. Sometimes we fail to keep our people informed, and thus we fail in a good cause.

If such a man is desirable let us know what might be done among our youth that is not done now. This is said in all seriousness. For if the suggestion is a good one, but turned down, then it is because it has not been sufficiently discussed.

There are 162 Luther Leagues in the synod with 2762 members according to the 1954 Year Book.

There is the possibility that the Luther League work may be much improved locally by the use of a full time Youth Director. It is even possible that the \$6,000.00 for such an office would cost would be well spent. But let us have some letters and articles about it.

This subject may make us think of more full time men that could be used. The home mission director could be a full time man. We could use a full time stewardship director. There may be three or four other fields that would be benefited, if a man could give his whole time to them. We might have a full time evangelist also. The only trouble with the whole problem is the size of the synod. But there are some that say that the fact we are small is because we do not employ full time men.

Well, we have raised the question.

Spotlight on Sin

Was the Cross Necessary?

By H. E. Ashdown

One of the most remarkable features of the life and ministry of Christ is His confident assertion of the right to forgive sins. He did not say: "God is willing to forgive." He said: "Thy sins be forgiven thee." He did not merely promise pardon, but without delay restored the relationship with God that sin had broken. Horrified surprise greeted this action, which was naturally regarded as blasphemous: for "Who can forgive sins but God alone?" Yet the forgiveness of sins remained a constant feature of His ministry.

In that case, did our forgiveness need the Cross? Was the suffering of Christ necessary in order to restore the relationship of man with God? If Jesus had authority to forgive sins during His life, was not the Crucifixion superfluous? Christian thought, expressed in doctrine and familiar hymns, clearly assumes that the Cross has made possible something which would not, without it, have been possible. But can forgiveness depend upon the Cross?

If the heart of the good news concerns God's willingness to forgive and receive back the penitent, then it would seem that the parable of the prodigal son says all that is necessary; and it says nothing about the Cross. But it has been pointed out that the apostles do not appear to have used the parable in their teaching, as they would certainly have done had they considered that the parable contains the whole gospel of divine forgiveness and restoration. What the parable teaches, God's readiness to forgive sinners who return, is important so far as it goes. But it does not go all the way, and we must not think that, when our Lord had spoken the parable, He might well have counted His work done and returned to heaven, without the tragic event that did in fact take place.

One reason why a proclamation of God's willingness to forgive and restore is not in itself enough to meet our need becomes clear when we consider the facts of our repentance and sorrow for sin. *We need to be given* repentance. The true nature of sin and what it does to the heart of God needs first to be made real to us. The Cross is, therefore, first of all, the revelation of the real horror of sin, such as will promote in us a true "coming to ourself."

We know from our experience in human relationships that there is no possibility of effective forgiveness and restoration without a recognition on the part of the wrongdoer of the seriousness of the offence; and this often has to be brought home to him before there can be talk of his restoration. Thus the Christian doctrine of the atonement offers not only forgiveness to those who repent but also repentance to those who sin.

What the Cross showed up

Throughout His life Christ's sincerity and purity, whole character, was like a searchlight revealing nature of man's rebellion against God. The coming of Christ, Who was free from all self-centered egotism and pride, was needed to show up egotism for what it is. And this showing-up of what man's rebellion really is, and what it does, had to be carried out to the limit—that is, to the Death—if the full horror of man's self-centredness was to be made plain and condemned as it has been written:

"Sin is condemned in the Cross because there was permitted fully to expose its true nature. Once forced into the light. What sin really is—its rebellion, malignancy, and horror—could never be completely detected or revealed while it was being committed against those who themselves shared the imperfection of the sinner."

The Cross sheds a light unobtainable from any other source. It brings home to us the truth. It teaches more than words could ever do.

Such a demonstration, if it told us no more than the hideous story of how sin injures God, would abandon us to despair. The suffering of Christ *does* reveal the effect of sin, the sin of the whole world, on God. But it reveals also God's love for mankind in spite of what sin has done to Him and to His world. Without waiting for men to repent, He has established a restored relationship between Himself and mankind, into which men may enter.

The Meaning of Forgiveness

It is often necessary to remind people that when we speak of forgiveness we are concerned with the doing away of guilt and not with "letting off from punishment"

When Bernard Shaw said he could not believe in God who forgives, and further added: "Forgiveness is a beggar's refuge: we must pay our debts," he was, I am sure, confusing forgiveness with remission of punishment—an entirely different matter.

A story illustrates this distinction, and gives an illustration (of course inadequate) of God's way of forgiving. A tradesman in a certain town found that one of his trusted men had been systematically stealing from his warehouse for years. Some people might have been soft and let him off punishment, which is a kind of indulgence that modern men profess to admire though they seldom practise it themselves. Other people would have been hard-boiled and would have cast the culprit

(Continued on page 9)

CHURCH NEWS FROM HERE AND THERE

Advertising Magazine Denounces

'Sophistry' in Churches

Under the head of "man-bites-dog," this should be called to an editor which appeared in an April issue of **Advertising Age**. This is a weekly publication, usually concerned with the effectiveness of the wiles by which the American consumer is separated from his dollars. But when it read the editorial in question **Advertising Age** was boiling over. It was angry about the doubtful ethics and worse taste of some churches and church organizations when they go for money. "It continues to amaze me," said this spokesman for an industry not easily amazed, "that those who conduct in all regards should prove suspicion are so willing to use fund-raising devices which smack of the carnival come-on. Most commercial advertisers wouldn't dare do this sort of thing, because they know they'd be severely censured. Religious and charitable groups apparently believe it's all right for them to use devices of doubtful ethical value because they're being used 'in the good cause.' This strikes us as moral hypocrisy of the highest order, if there ever was such a thing." The immediate cause of this castigation was a "puzzle contest" sponsored by the American Lutheran Church Union, Anglo-Catholic organization within the Episcopal Church. The contest, similar to others sponsored by some veterans' groups and other organizations, has raised a storm in the Episcopal Church and inside the American Church Union itself. **Advertising Age's** editorial started by stating that "the Rev. Charles Howard Graf, rector of St. John's Church in New York, deserves the accolade of the week" for resigning from the board of directors of the A. C. U. when it persisted in going ahead with the contest. Mr. Graf had pointed out that the size of the prize one might win depended on the size of one's contribution to the A.C.U., and that if enough contestants did not enter to bring in \$315,000 in entrance fees, the A.C.U. would not receive a cent. As of today, the A.C.U. is standing pat, despite this blast from the advertising fraternity. Its executive director, Canby Albert J. duBois, insists that the contest is both legal (which Mr. Graf admits it is, "barely") and ethical (which Mr. Graf denies). Many an Episcopalian will wince at the thought of an organ of competitive business issuing such scorching ethical judgment on an organization in his church.

—Christian Century.

Lutheran Mother Chosen as Mrs. America of 1956

Ormond Beach, Fla.—A Lutheran Sunday school teacher became Mrs. America of 1956 in the 17th annual competition here.

The winner was Mrs. Ramona Deitemeyer of Lincoln, Neb., where she keeps home for her husband and five children, teaches a second grade Sunday school class in Christ Lutheran (Missouri Synod) church and serves as president of the Parent-Teachers Association of Holmes Elementary School.

Her husband, Carl Deitemeyer, editor of the "Nebraska Farmer," is chairman of the Christ Lutheran congregation.

For the first time in the 17 years of the Mrs. America contest there was no bathing suit competition. It was all homemaking.

The blue-eyed, blonde Sunday School teacher won two preliminary awards, one for the best dinner menu and another for keeping the neatest and cleanest villa along Mrs. America Drive here, before she was selected Mrs. America of 1956.

"I want the title to mean two things: first that the job of homemaking will be kept on a terrifically high plane and next that my church can be part of the title," the new Mrs. America announced after her election.

ULCA ORGANIZES 34 NEW CONGREGATIONS

Thirty-four new congregations of the United Lutheran Church in America with a total adult membership of more than 2500 were organized during the first four months of 1955, Dr. R. H. Gerberding, executive secretary of the Board of American Missions, has announced.

At least 30 more congregations are expected to be organized shortly in 67 mission fields now being developed in 29 of the church's 32 synods in the United States and Canada, Dr. Gerberding reported.

The board has called 51 missionaries to develop new fields so far this year, and 15 fields approved for occupancy prior to May 1 are awaiting mission-developers.

At its last meeting the board approved church extension loans totaling \$865,400, to help finance 12 lots, 22 parsonages, 14 church buildings, 14 house-chapels and two second units of churches. The board also conditionally approved loans of \$393,000 to 15 other congregations for new churches.

Alexander Woolcott had a remarkable perspective towards his limitations and a refreshing humor about them. When he was in college, his fraternity brothers told him physical grossness would hurt their chances of pledging good men during the rush-season and that he should keep out of sight. Far from being affronted by such bluntness or withdrawing in silent hurt to lick his wounds, Mr. Woolcott exploited his handicap. He dressed with outrageous lack of taste, perched his massive bulk on the porch of a rival fraternity house, and with a frightening leer invited all passing freshmen to come in and join. In high glee he told later that he almost succeeded in ruining the competing chapter.

His was a type perspective all of us need, which, regardless of how Woolcott may have acquired it, we can be sure is reached easiest and best in the presence of God.

From *Friendly Enemies*

by Robert R. Brown

(Fleming H. Revell Company)

CONCERNING OUR QUADRUPARTITE UNION

By James C. Peterson

Let us be glad and thankful that almost to the last man the people of various synods see this as the most natural "next step" toward further union of Lutheran synods, because we are merely bringing into happy completion our rich fellowship enjoyed ever since 1930 by now simply changing American Lutheran Conference into something like American Lutheran Union, or whatever name we may decide to use. We had a Conference, now we shall have a "more perfect

union." And thus go the natural steps of the mighty moving progress, very similar to the way in which once were formed the U.L.C., and the E.L.C., etc. We are come to the time when it is both foolish and futile for any one to stand in the road and try to call a halt. It would have been so natural and good for Augustana to take the step with us from Conference to Union and from this point to the uniting of more and more synods. She has all the while been kindly urged to move ahead with us.

THE PENSION FUND

By John V. Gebuhr and Howard R. Thompson

Having vigorously supported the spirit and result of the Pension Plan adopted at the 1953 Convention of the UELC, on behalf of the Highland Park Lutheran Church, Des Moines, Iowa, it is felt that certain items discussed in Rev. Hofgaard's article in The Ansgar Lutheran of May 2, 1955 should be presented to the Church body for its deliberation at the 1955 Convention.

The article referred to above judges the action of the 1954 convention as illegal in that proper procedure was not followed in 1954 when the word "shall" was changed to "may" in article V of the Pension Plan. It is true that amendments must be presented in writing 90 days before action.

However, this particular change was actually made in 1953. It was proposed in 1953 that this change be made after, and in compliance with, the mandate that "the Pension Board work out the technicalities in the rest of the plan in connection with the amendment of Article VIII."

Those in attendance at the 1953 Convention will concur that the conversation and intent of amending Article VIII was to establish the basic minimum pension for all pastors based on the congregations' contributions, without respect to any contributions made by pastors. In the event pastors chose to make contributions, such contributions would increase their own personal pensions.

The Saturday afternoon session of the 1953 Convention was a long and hot one, (although a quick thunderstorm provided relief at about three-thirty), and the action authorizing the Pension Board to coordinate the balance of the plan with the spirit of

Article VIII was taken for the sake of expediency.

Therefore, the action taken in 1954 was, in reality, unnecessary in that the Pension Board should have followed the mandate of the 1953 convention. However, since the Pension Board had not fulfilled its obligation, the Convention in 1954 made the coordination of Articles V and VIII a matter of record.

The third paragraph of the Board's recommendation to the 1955 Convention as presented in the May 2 Ansgar Lutheran reads:

"Therefore we propose as a Board that pastors eligible for pension who have an earned income from salary or self-employment in the amount of \$2,500.00 per annum, either in pastoral or secular work _____ shall not receive the minimum pension of the Church."

It is not clearly stated whether "pastors 'eligible for pension'" means pastors now eligible for pension or pastors who may become eligible for pension. If the former is meant, then it naturally falls to the Conventions to determine what pension, if any, should be paid to a pastor over 65 who is still serving a charge. Such pension must be paid from the contingent fund, supplemented by the annual budget and not from the 6% congregational contributions. If the reference is to pastors who will become eligible, then the pension must be paid from the Pension Plan Fund, augmented by annual appropriations to make the pension equal to the basic minimum pension, regardless of other income which the pastor may have.

It is therefore contended that the above quoted recommendation is superfluous and misleading.

The Board also recommends pastors eligible for pension, but ing congregations paying less \$2,500.00 per year shall be reimbursed by the pension fund to the extent necessary to raise their income to \$ per year, providing however, that reimbursement does not exceed minimum pension. Such a proposal is laudable in its intent to provide additional income for low salaried pastors over 65. It does not recognize obligation to pay full minimum pension to all pastors as they reach 65, also encourages small congregations to relax their stewardship in that their shortcomings will be assumed by the pension fund. It is therefore felt, as a matter of policy and encouragement to small congregations, this policy should not be adopted.

The Pension Board indicated that it would recommend to the 1955 Convention that pastor's payments to the Pension Fund be reduced in order to aid him in participating in the Federal Social Security program. Such a proposal is unnecessary, since the past contributions to the pension fund are entirely voluntary, and he may then choose whether to pay his pension fund contribution, his Social Security taxes, or both, or neither. This is a personal privilege granted by the Pension Plan permitting a pastor to elect his own method of providing for retirement, and is a right which should maintain, rather than submitting to an inflexible Church mandate.

It is therefore respectfully requested and recommended that the Church Board and the 1955 Convention make no change in the adopted Pension Plan and that the proposals contained in the Pension Board's report published in the May 2, 1955 edition of The Ansgar Lutheran be rejected.

BOOK REVIEWS

His Hand Upon Me compiled by James B. Hofrenning, Augsburg Publishing House, 127 pages, \$1.75.

Twelve young people have given their Christian experiences in this fine little book. These young people have bared their souls as they wrote. They discuss their problems, their sins, life as it has appeared to them, both before and after they found Jesus Christ. They have all written unanimously. No names are given and this is no doubt the best. This enabled each writer to set down in writing the very way he felt about things. Therefore the book is of such intriguing value and interest. It cannot fail to stimu-

late people as they read it. —J.M.J.

The Task of Christian Education by D. Campbell Wyckoff, Westminster Press, 172 pages, \$2.75.

This book is of great value to anyone who works with children and young people. The book is divided into 5 parts: The Status of Christian Education; The Life in Christ; The Transformation of Personality; Specific Concerns; Conclusion. The book is full of many ideas, ideas that the conscientious teacher and pastor will try to use.

—J.M.J.
Men Who Shape Belief by David Wesley Soper, Westminster Press, 224 pages, \$3.50.

The author of this book has taken 11 contemporary great religious leaders, and he has summarized and praised the lives and the writings of each man. We know that the leaders shape the belief and the thinking of people. They have always done so, and they will continue to do so in the future. Therefore it is of the utmost importance that we have good leaders, men that know the truth and that fearlessly proclaim this truth. You may disagree with the author's selection of the men that he writes about. However the book will provoke your thinking and that is really all any book is supposed to do, because you are supposed to do your own thinking. —J.M.

The Synod and Home Missions

We have received the report of Pastor K. M. Matthiesen, Director of Home Missions. We print it here in abbreviated form.

This year by the grace of God, much has been accomplished in Home Missions. Two congregations, Norwalk and Medina, have become self-supporting. In Red Deer, S. D., a parsonage and a chapel have been erected. In Mass Lake, Ontario, a new parsonage has been finished. In Coffman Heights, Denver, a new addition has been completed at St. Mark's. In North Hollywood a beautiful church has been built and dedicated. In Storm Lake, Iowa, a beautiful chapel was dedicated last September. In Pewaukee, Wisconsin, a parsonage is under construction. In nearly every one of the scattered fields members have been added and the Sunday School enrollment increased. In Detroit plans are being made for additional class rooms which are much needed. The statistics indicate the \$17,365.00 has been contributed in benevolences by Home Mission churches this past year and that in the same time 520 new members have been added. Since 1944 our Home Mission churches have added 7,515 souls to our membership.

NEW FIELDS

At the annual meeting of the Board of Home Missions in March it was decided to take over the following fields:

Harvey Park, Denver, Colorado. Both a building consisting of nine lots and a parsonage have been purchased and a pastor will have been called by the time that this report is printed.

Indianapolis, Indiana. Trinity Lutheran Church—one of the oldest in Synod, will make all of its resources available for the purchase of land and buildings and will be the nucleus of the new congregation to be established.

St. Paul, Nebraska. Through an eventual re-alignment of the parishes in Howard County we hope to be able to establish a much needed Home Mission congregation in the county seat with one annex. Thus three pastors could serve this large area in place of two as is being done at present.

Brookfield, Wisconsin, a suburb of Milwaukee is under consideration and authority is granted for purchase of a building site.

In addition to the above four fields, the La Mirada field in Los Angeles, development of which is at present postponed, will come up for consideration at a later date. Another field designated to us in California has been accepted by us and declared an open field for someone because of our lack of funds to develop it. The Colon Corporation of Oakland, California has donated an adequate building site in Roseville, a suburb of Sacramento, for the Home Mission Board to use in developing a new field there. Consequently also this field will come up for consideration. Thus if we had sufficient funds we would be able to start seven new congregations this year!

AN ANALYSIS OF THE BUDGET

Permit me to explain the Home Mission budget as to its various items. First comes the pastor's salary. Out of our budget we supplement such amounts as the congregations can raise. In most instances it is necessary for us to pay the whole salary when the mission is begun. In one instance we supplied the pastor's salary for only one year after which the new congregation was able to take it over. In another instance the pastor's salary was paid by an individual donor for 2 years after which the congregation absorbed the entire salary. In one of our newest fields it appears that the congregation will be able to pay the pastor's salary in full in less than a year. This is very encouraging, especially when we have in Home Missions congregations of an older day which can not pay the salary in full after 10 or 15 years of support has been given them.

The second item on the Home Mission budget is the amortization payments on the congregation's indebtedness. Churches are financed through Church Extension and parsonages through Church Endowment Funds. Synod has adopted the rule that all loans from Church Extension as well as from the Church Endowment Funds must be amortized from the very date the loan is made. This year these amortization payments will amount to more than \$25,000.00 or about 40% of the entire Home Mission budget.

The third item on the budget is the general expense including salary of the Executive Secretary, office help and office expense, the cost of moving pastors from one field to another as well as travel expenses of the members of our board. The budget as submitted to the convention itemizes this account in the amount of \$5,900.00.

May I suggest for the consideration of the Church Council and the Convention the possibility of declaring a two year moratorium on the amortization of new loans being made from the **Church Extension Fund** in order to be able to reduce the budget or to do more with the amount on the budget.

THE MINORITY GROUPS

Because of the ruling by the Supreme Court paving the way for non-segregation toward the minority group such as Negroes, Jews, Indians, Mexicans and Orientals the Church is facing the problem of re-arranging its work wherever it ministers to these groups. There is a possibility that in the near future The Christian Approach to the Jew will no longer be a separate Department under the National Lutheran Council. The work in the field will be supervised by the individual bodies and a secretary will be added to the staff of the Division who will seek to stimulate the work among the minority groups as an integral part of the church's work whether it be bringing the Gospel to the Jew, the Negro, the Indian or the Oriental.

What Youth Wants

By Lulu V. Steininger

When the new confirmands enter my junior Bible class, I ask them to put in writing why they go to Sunday school and what they expect to get out of it. Their answers run in the same vein, and they are very gratifying.

Newly confirmed youngsters want to study God's Word. They expect their teachers to be prepared on Sunday mornings; they want to learn something about the church, its history, its work at home and abroad, its organization on the various levels; they want Christian fellowship and opportunity to present their problems in open discussion.

These are expressions from 13-year-olds. This is what our youth wants. And this what our churches must give them.

THE CHURCH'S ANSWER

Most of all, our young people challenge us to let them prove their worth.

Many churches report that they lose a distressing percentage of their youth after confirmation. What a tragedy! It need not be.

We must keep our children in the church. We must convince them that they are important to us. We must lend a helping hand to them always.

We do everything we possibly can for the spiritual well-being of our own children. To do as much and more for our "children in Christ" as a church is our solemn obligation.

NOW IS THE TIME TO INVEST IN YOUTH

God help us to invest heavily in our youth **now**!

We often hear that our youngsters are the future of the church. True. But are they not also the present? Therefore the time to train youth, the time to give you our love and understanding, is **now**, not in some faraway tomorrow.

Responsibility for the young people of the church rests with the entire church. God holds every Christian congregation accountable for all of its members, young and old.

When our youngsters are confirmed, they achieve the official status of church membership. They become eligible to partake of the Lord's Supper.

Unfortunately, in some families confirmation is looked upon as a final educational goal. Many parents experience a sense of relief after the confirmation service, because they have "pulled their children through" instructions. Now their children are ready to shift for themselves. In short, confirmation is regarded as a sort of "graduation."

Graduation from God's Word? Graduation, of course, but a graduation **to** God's Word.

Our churches must turn this negative attitude of parents and children into a positive. Junior Bible classes, senior Bible classes, advanced Bible classes, are planned so that our young people will progress from one class to another. By conducting Bible classes a church demonstrates sincere interest in the welfare of its youth all along the line.

In Defense of Parents

Someone should speak up in defense of parents. Not that the holy calling of parenthood is under criticism, but parents do carry some rather heavy burdens that are frequently overlooked. They usually receive plenty of advice, but they need other kinds of encouragement.

Take the matter of finances, for example. As soon as the first child arrives—or even before—the young parents begin to make sacrifices, denying themselves what they once enjoyed in order to provide for a dependent. As other children come and their needs multiply, the parents find that their expenses multiply also, often more rapidly than father's income increases.

In some cases, mother works part-time or regularly to help bridge the gap between income and expense. Though she may solve part of the economic problem, home problems increase and her neighbors cast a critical eye on her neglected children. In other cases, father tries to help out by taking extra jobs or working longer hours. His children miss his needed companionship and again the critical judgment of outsiders takes father to task for thinking only of work and failing as a father.

It is obvious that parents cannot function as parents **in absentia**. Yet the very responsibility of being a parent seems to involve attendance at all kinds of community, school and church meetings. Out of his concern for children, any parent may be expected to attend and support P.T.A., Girl Scouts, Boy Scouts, 4-H clubs, music clubs and civic organizations—all of which are in addition to manifold church activities. Yet, at the same time, these movements all picture the parent as having leisure time

to play, read, swim, practice, design and build with his offspring. If he neglects a committee meeting, he seems irresponsible. But often the alternative is to neglect his children.

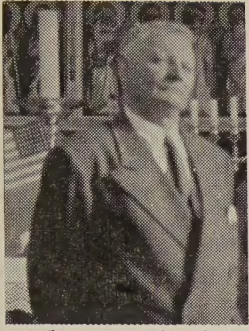
Even the church sometimes appears to be the enemy of parents. When most families arrive at Sunday school they are promptly sorted out by age groups; they no longer study the same lesson; they may not sit together in the same services. Mother's voice is needed in the choir or her helping hand in the nursery. Father's counsel is asked by a committee or he is needed to usher or this is the Sunday he must drive the young people to a district rally. The need to be five places at once is hardly conducive to the integration that worship requires. Yet parents are told over and over in the church that family life is central. They sometimes wonder what family life can remain after the church has made its stringent demands.

Perhaps we have overstated the problem. Of course there is another side to the whole matter of parenthood. Its joys are many, even amid the worst discouragements. Parents feel closer to God simply by the sheer necessity of loving and caring for their children, prodigal or otherwise. Yet parents do need less advice and more understanding. Could not our family life programs be geared to helping families have time to live and pray and work together? If the home is as central as we claim, should not more of our Christian education take place there with teachers helping parents, not competing for the time and energies of their children?

—Gospel Messenger

Maurice Andersen Sweet

Elmer W. Anderson



Maurice Andersen Sweet, was born October 9, 1882, at Grenaa, Denmark.

With an interest for traveling and adventure, at the age of 18 he set sail for America, arriving at Boston, Mass. At the particular time of his arrival, the Atlantic District of

United Evangelical Lutheran Church was in convention at Bethany Lutheran Church, Roxbury, at which he made acquaintance with a number of people in Westbrook, Maine. The young man spent three years in employment at different places, until 1903 when he came to Westbrook, Maine, where he found employment and friends among the Danish people.

On October 9, 1905 he was united in marriage to Mary Justesen. Mr. Sweet was employed at the S. D. Warren Paper Mill in Westbrook, Maine, for forty years until retirement in 1950.

Mr. Sweet built his home across the street from his church where he lived, labored and worshipped. His church was his great interest. He served in various capacities. He was secretary of the congregation for thirty years. Later, he served as chairman for a number of years. The menial tasks about the church were not without importance, for to Mr. Sweet "He who served in the menial is also serving in the Father's business." As one of our pioneers he served untiringly many years as janitor without remuneration, but with the inner satisfaction for, "This is my Church!" As time and opportunity offered itself, he served his Synod as colporteur having a supply of Bibles, books, tracts for sale and distribution. He was a frequent delegate at Synodical and District Conventions. In 1946 Mr. Sweet was elected as a trustee to the Synodical Church Council representing the eastern states, in which capacity he served with diligence until 1954. Not many of our lay people have traveled as extensively throughout the world as Mr. Sweet. There are very few of our parishes he has not visited.

His first wife, Mary Justesen, passed away January 1940. On August 28, 1951 he married Mary Jensen of Salina, Oklahoma. They were wedded in the 800 year old church in Byrum, Laesø, Denmark, by Pastor Ravn-

kilde Møller, formerly of the Maritime Provinces in New Brunswick and Nova Scotia, Canada. Since their marriage they have made their home at Salina, Oklahoma, where they have been members of the Eben Ezer Memorial Lutheran Church, Oaks, Oklahoma.

During April of this year, Mr. Sweet complained of loss of appetite and weight. He consulted his physician, who recommended surgery. Mr. Sweet stated if major surgery were necessary he preferred it be done at Portland, Maine where the greater number of his children have their residence. He and Mrs. Sweet went to Portland Maine. On May 4th he submitted to major surgery. It seemed he was responding reasonably well following surgery, until May 7th, when he suffered a heart attack, to be followed with other complications which resulted in his death Monday, May 9th. Preceding surgery as well as following, Mr. Sweet frequently spoke of his faith and assurance in the completed redemption in Christ Jesus, to his family, friends and pastor.

Funeral services were conducted on Wednesday, May 11th, in Trinity Lutheran Church, where the deceased had his spiritual home and activity the greater part of his life. Elmer W. Anderson, pastor of the church, officiated at the funeral services and delivered the message. Messages were read from Dr. H. C. Jersild, President of the United Evangelical Lutheran Church, offering condolence on behalf of the synod. Also a letter from Pastor C. A. Vammen, superintendent of the Indian Mission, Oaks, Oklahoma. Likewise from S. S. Kaldahl, pastor of the Eben Ezer Memorial Lutheran Church, Oaks, Oklahoma, where Mr. and Mrs. Sweet held their membership. These and other condolences, telegrams and memorials were read by Pastor J. P. M. Magnusson, of Emmaus Lutheran Church, Falmouth, Maine. Pastor C. C. Kloth, Laurens, New York, former pastor of Trinity Lutheran Church, Westbrook, Maine, and of the deceased, spoke on behalf of the Atlantic District. Interment was made in the Woodlawn Cemetery, Westbrook, Maine.

Surviving are his widow, Mrs. Mary Sweet, the former Mary Jensen of Salina, Oklahoma. Four daughters; Mrs. Metha Davidson and Mrs. Delma Brownlee of Portland, Maine, and Mrs. Alice Sinclair and Mrs. Myrtle Wiedmann of Westbrook, Maine; two sons, Folmer R. Sweet of Portland, and Irving J. Sweet of Cedar Falls, Iowa. Two brothers and two sisters living in Denmark. One sister and brother have preceded him in death. He also leaves many grandchildren and a large host of friends.

WAS THE CROSS NECESSARY?

(Continued from page 3)

rift. But this man's employer did neither one nor the other. He let him be tried and sentenced and sent to prison. But when the man came out of prison his employer was there to greet him with the words, 'your place is open for you; come back: we will start afresh' and when the man reached home, he found that his wages had been paid in full to his wife all the time he had been in prison. He was punished; but he was forgiven, and creatively forgiven. The forgiveness of God is like that."

We notice in this story the positive nature of true forgiveness. It is not simply a wiping of the slate. It is the re-establishment of status. It is the giving back of freedom of action. God has "opened the Kingdom," re-created a relationship with mankind, in the Cross. There

He overthrew the power of sin. And also the power of guilt, the guilt that stultifies hope and cripples the movement of souls back to God.

No one has yet been able to give even a partially satisfactory explanation of How the triumph of Christ over the power of evil clears the way to our restoration to communion with God. But of the fact there is no question for the Christian. Christ is Saviour. His perfect offering of Himself has restored a link between God and man. What God has done makes possible our restoration. It is left to us to trust in this "doing away" of our guilt, and to avail ourselves of the status given back to us.

"It is only because God does anything that can do something, not as the price but in gratitude." Trust in what God has done is all that is asked of us.

—Over the Bridge.

THE LUTHER LEAGUE

Homer Larsen, Editor

BIBLE CAMPS

IOWA DISTRICT

The Iowa District Bible Camp will be held at Lake Okoboji from August 7-14. The theme for the camp this year is "Winning with Christ." Pastor Archie Madson of Fremont, Nebraska will be in charge of the morning theme and lead the camp fires. Pastor Homer Larsen of Cedar Falls will be the evening speaker and will lead the Bible study.

Pastor Art Sorensen is the camp director assisted by Pastor Stanley Carlsen. Dick Jespersen will serve as dean of men and Miss Ann Harms as dean of women. Miss Kathy Nielsen and Dorothy Olesen will assist Miss Harms.

Cost for the camp is \$16.25 per week or \$2.25 per day. Campers are asked to send their reservations to Mr. Dave Thomsen, Lutheran Bible Camp, Lake Okoboji at Miller's Bay, Rt. 2, Milford, Ia.

WISCONSIN DISTRICT

The Wisconsin District Bible Camp will be held at Spencer Lake near Waupaca, Wis. from July 17-23. Pastor Sidney Jorgensen is Director of the Camp. The camp is divided into two groups. A Junior Camp for children from 9 to 14 and the Senior Camp for people 14 years and older will be held on the same grounds, the same week.

Pastor M. C. Hagedorn of Detroit will teach New Testament Studies for both the Junior and Senior Camp. Pastor Joe Andersen will teach Old Testament Studies to the campers. The evening evangelistic speaker will be the Rev. Robert Berthelsen of Milwaukee. Mr. Ray Lange of Racine will teach object lessons to the Junior Campers.

MINNESOTA DISTRICT

The Minnesota District Luther League Bible Camp will be held this year at Luther Point, Wood Lake, near Grantsburg, Wisconsin, July 3-9. The cost for a week at camp is \$13.00 which includes insurance, board and room. Registration opens at 4 p.m. on Sunday July 3. All young people who have had at least one year of confirmation instruction are welcome to attend.

Speakers at this year's camp are: Bible Study—Pastor John Keller of Christ Evangelical Lutheran Church, Palatine, Ill. (A suburb of Chicago.) Panel discussion leader on Practical Problems of Youth will be Pastor Paul Keller of Minneapolis. The Luther League—Its Mission and work will be discussed by Pastor George Robertson. Pastors John Keller and George Robertson will bring the evening messages.

Others on the camp staff include: Dean of women—Miss Doris Krogstad, Dean of men—Pastor Paul Keller, Recreation Director—Pastor Norlan Hanson, Registration and director of music—Pastor Joe Andersen, Camp Nurse—Mrs. David Raun, Counselors—Pastor Robert Hansen, David Raun, and Miss Thelma Gabrilson.

Pastor A. E. Neve is Dean of the Camp.

NEBRASKA DISTRICT

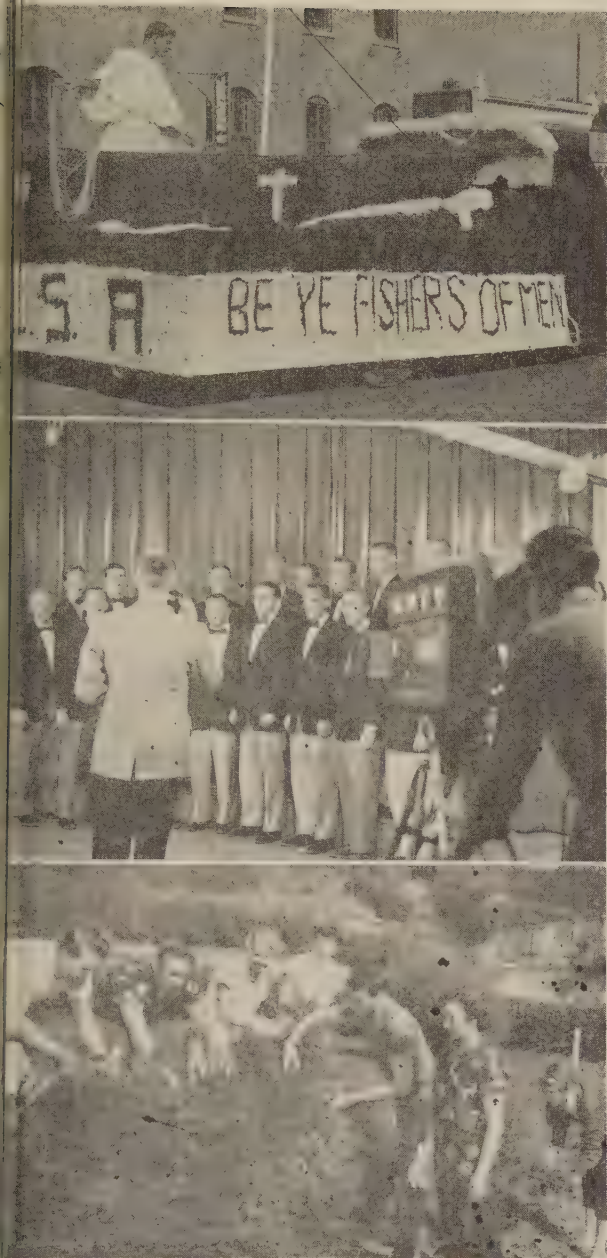
The Nebraska District Bible Camp is held in cooperation with the ELC at Covenant Cedars Bible Camp near Hordville, Nebraska. The dates are August 15-21. Speakers to date include Professor T. I. Jensen for Bible study and Professor Frost from Luther College as the vesper speaker. A missionary speaker is still to be secured. Registrar for the camp is Pastor James Olsen, Lincoln, Nebraska.



Faculty cottage and dormitory cottage at Lake Okoboji



The recreation building at the Lake Okoboji Bible Camp



Top: The Lutheran Student Association float was one of the most striking in the 1954 Homecoming parade.
Center: The Dana College Male Glee Club in a 1955 television appearance on KMTV in Omaha. Don Olsen is the director.

Bottom: Students from all parts of the country give College Hill a face lifting during the annual spring Clean-up day.



The Saturday night banquet at the International Lutheran League convention which was held this year at Dana and brought nearly 60 Leaguers to the midcontinent campus.

A student letter about

THE YEAR AT DANA

Dear ex-roommate,

I just got home yesterday and do you know what? I'm already beginning to miss Dana. That last week of school just whizzed by. I still can't believe that now I'm a Dana alumna instead of a student.

Mom laughed and laughed when she saw all the junk I'd brought home. She said I was just like a little squirrel, only instead of storing up nuts I store up old programs, football and basketball schedules, and menus and napkins from past banquets at Dana. I've been looking through my "junk" and it really "takes me way back."

I just ran across a star-shaped program from this year's May Fest. Remember the theme—"Loveliest night of the year"? I think it was the loveliest night too, even though my fingers are still sore from cutting out all those stars and sprinkling glitter all over them. But they did look beautiful dangling from the ceiling and sparkling in the soft lights all over the gym. And remember all the wondering and guessing about who was going to the May Fest royalty? I think Lynn and Shirley looked perfect as King and Queen that night, don't you?

Oh, here's an old menu—"More than Conquerors" and a picture of a Roman soldier on the cover—Luther League Convention banquet, remember? We were really packed into the dining hall like sardines that night. And remember that whole convention week-end—hectic, but fun—nine girls sleeping in one small room. Remember how we dragged mattresses out on the floor every night and always tripped over them in the morning? I laugh every time I think of all the fun we had that week-end.

Guess what I just found? An old squashed-up paper cup from our all-school picnic supper on Clean-up Day. I think I ate like a horse that night. We'd really worked hard all day. Mary, remember how we washed and polished windows over in Pioneer Memorial? I was afraid a couple of times that you'd lean too far out that top window. Wasn't it fun to see all our pros in jeans raking grass and pruning trees as energetically as the rest of us? I think Clean-up Day is the one day in the year we work the hardest but yet have the most fun.

My brother is graduating from high school tomorrow night and is he ever flooding me with questions about Dana! He

(Continued on page 15)



The annual D Club Carnival gives students a chance for a bit of nearly boisterous fun. Here's a group enjoying the Rat Race concession.

BY THE FIRESIDE

PRAYER AND PRAISE

The harp at nature's advent strung
Has never ceased to play;
The song the stars of morning sung
Has never died away.
And prayer is made, and praise is
given

By all things near and far.
The ocean looketh up to heaven
And mirrors every star.
So nature keeps the reverent frame
With which her years began;
And all her signs and voices shame
The prayerless heart of man.

—John Greenleaf Whittier.

FROM SUCH DEAR LORD DELIVER US

One of the reasons goodness has fallen into such disrepute is the counterfeits that are passed off in its name. You know and I know that there are some so-called "good people" who are just plain bores; the kind of people whose religion is feigned and unnatural, the kind you duck when you see them coming.

You know the type; their lives are like Christmas trees, with all the ornaments tied on the outside for show, but the tree is dead and there is no real internal beauty.

We have all met them, "the noble order of mote-removers and neighbour judgers," those self-appointed guardians of public morality, those everlasting inspectors of warts and carbuncles, with their noses always in other people's business and with free and unsought advice for all. From all such, dear Lord, deliver us!

Charles B. Templeton

THE THINGS WE KEEP

By Harriet Winston Davis

I often wonder why we keep the things
That give us only pain,
The things we hide away in chests and
trunks,

And hate to see again—

A dress the baby wore, the little
shoes,

A tinkling rattle-box,
And childish toys like wooly lambs
and dogs

And shabby picture blocks.
The letters that we keep—perhaps a
ring

That someone used to wear,
A little keepsake that he gave, and
part

Of him—a lock of hair,
It would be best if we could burn
them all

And then forget, forget!

But though I try I find I cannot light
The fire—not yet, not yet!

—Maryland Poets.

HIS GIFTS

By May Fair

He gave the sky a million stars
And dressed the trees in cool green
coats;

The fields he spread with golden grain;
To birds he gave clear, trilling notes.
To deserts he gave cactus blooms;

He put fish and salt into the sea,
Hid coal and iron in the hills;
And life he gave to you and me.

—Sentinel.

BEATITUDES OF THE RISEN LIFE

Blessed is the man who accepts the
day burns as he walks with Jesus by
the way.

Blessed is the man who having not
seen, yet believes.

Blessed is the man who hears the
voice of the Risen Lord saying, "Peace
be unto you."

Blessed is the man who accepts the
glorious Master, Jesus Christ, as his
Lord and his God, and worships him.

Blessed is the man who thus lives
the power of the endless life through
fellowship with the Risen Lord.

Blessed is the man whose words and
deeds are day by day and every day
a witness to the living and loving
Lord.

Blessed is the man who obeys the
Risen Lord's, last great command and
commission, "Go ye into all the world
and preach my gospel, for unto him
shall be fulfilled the Lord's promise,
"Lo, I am with you alway, even unto
the end."

Oliver Huckel

WHAT A HOME OUGHT TO BE

A prize offered by a London paper
for the best definition of a home
brought five thousand answers. Some
of the best were the following:

"A world of strife shut out; a world
of love shut in."

"Home is the blossom of which
heaven is the fruit."

"The only spot on earth where the
faults and failings of fallen humanity
are hidden under the mantle of
charity."

"The father's kingdom, the child's
paradise, the mother's world."

OLDEST CANDY IN THE WORLD

Most of the black licorice comes
from Spain, where it is made from
the juice of the plant and mixed with
starch to prevent it from melting in

hot weather. The licorice plant is
shrub about 3 feet high, and grows
wild where its roots reach the water.
It grows largely on the banks of the
Tigris and Euphrates Rivers.

As the valley of the Euphrates con-
tained one of the earliest civilizations
in the world, it is probable that li-
corice is about the oldest confection in
the world, and the taste which boys
and girls like so well today was en-
joyed by the boys and girls of Babylo-
n and Nineveh 3,000 years ago.

—Brockton Enterprise

FOOLS FOR CHRIST'S SAKE

By Kirby Page

Festus, the Roman procurator of
Judea, turned to Paul and with a loud
voice said, "Paul, you are mad; your
great learning is turning you mad."
The apostle had just finished his de-
fense before Festus and Agrippa, speak-
ing of his own conversion and testifi-
ing that "Christ must suffer, and that
by being the first to rise from the
dead, he would proclaim light both to
the people and to the Gentiles." And
to these men of power this had the
ring of insanity.

To the Corinthians Paul wrote: "I
think that God has exhibited us as
fools for Christ's sake." Earlier he had re-
minded them that the word of the cross is
foolish to those who are perishing. The
Acts of the Apostles and the epistles
abound with references to the prevail-
ing attitude toward the Christians as
one of derision and bitter opposition,
and many martyrs died for their faith.

All this was foreseen by our Lord.
He had undergone the experience of
having his own mother and brethren
come to take him home as demented
and out of his mind. Men of authority
accounted for his power by saying that
he was possessed by Beelzebub the
prince of demons. Time and again Je-
sus had warned his disciples that he
would be crucified and that they
would be hunted down. So severe was
the persecution that the early church
bracketed the world, the flesh and the
devil as their arch enemies.

If Christianity and our present so-
ciety get along harmoniously, it must
be for one of two reasons—because
our civilization is approaching the
Christian level, or because Christiani-
ty has conformed to this world. Per-
haps the most urgent need of the time
is for the increase in the number of
God's fools who rely upon his "fool-
ishness" and put their trust in his
weakness."

Gospel Messenger

NEWS AND NOTES

(Continued from page 2)

arches to speak upon such matters to make a mockery of religion," Dr. Walter W. Van Kirk told a nationwide radio audience Sunday, (May 22), in his guest appearance on "America's Own Meeting of the Air." Dr. Van Kirk is the executive director of the Department of International Affairs of the National Council of Churches.

From the earliest days of our Republic until now, the churches of America have been engaged in a wide variety of battles on the political front," Dr. Van Kirk said. "They have fought for political decency in high places. They have supported legislation to insure justice for all... They have struggled for peace with honor... They have challenged the demagoguery of political upstarts who would use the instruments of government to terrorize our people and dispossess them of their rights."

That right to be heard extends from the White House and the State Department to all other areas of political decision when the peace of mankind hangs in the balance, the church leaders said. "If and when the churches are denied the right, the America we have known and loved will cease to be."

ANNUAL CONVENTION

The 59th Annual Convention of the United Evangelical Lutheran Church will be held at St. Paul's Lutheran Church, 3801 Cortland Street, Lynwood, California, June 21-26 beginning with the opening services Tuesday, June 21 at 8:00 PM. Our Convention theme is: "Strong in the Lord." All congregations are urged to send delegates, one delegate for each fifty members twenty-one years and over, a major fraction thereof. Delegates will please have credential blanks filled out, bring to the convention, and give to the Credentials Committee. All

matters which require Convention action should be in the hands of the Church Council by June 1st. See below for further information from the host congregation. May God pour out His rich blessing upon our 59th Convention. Pray for our Convention.

Hans C. Jersild, President
Lawrence Siersbeck, Secretary

St. Paul's Evangelical Lutheran Church of Lynwood, California, extends to all delegates and members of the U.E.L.C. a cordial welcome to attend the 59th Annual Convention of the United Evangelical Lutheran Church to be held June 21-26, 1955.

All registrations should be sent to Mr. Frank Herstine in care of the church, 3801 Cortland St., Lynwood.

Allan D. Hansen, Pastor
Mr. Frank Herstine, Registrar
%St. Paul's Lutheran Church
3801 Cortland Street
Lynwood, California

W.M.S. NOTICE

The Women's Missionary Society of the United Evangelical Church will hold its annual convention in conjunction with the U.E.L.C. Convention at St. Paul's Lutheran Church, Lynwood, California, June 21-26.

Thursday, 9:30 A.M., Meeting of Nominating Committee.

Friday, 8:00 P.M., Mission Service Meeting

(Speaker is Pastor Arnfeld Morck)

Saturday, 1:15 P.M., Annual Business Session

Saturday Evening, Fellowship Supper, (Speaker is Pastor Ernest Engskov.)

Signed:

President, Jennie Hansen

Rec. Sec'y., E. Irene Christiansen

The Wisconsin District Convention will be held at Clinton, Wis., September 8-11.

Anna B. Petersen, member of Trinity Lutheran Church, Waupaca, Wisconsin, has remembered her church in her last Will and Testament with a gift amounting to \$4,318.24 to be divided equally between the Indian Mission, the Japan Mission, Home Missions, the National Lutheran Council, and Church Extension. The money was recently received by our synodical treasurer. We are deeply grateful as a Synod for every gift which thus remembers God's work. The greatest way you and I can invest our funds is in the Lord's great work of soul-rescuing. There is nothing greater. It means that our earthly means go on serving for the Lord Jesus Christ even after we have departed from this life. May God bless the memory of this friend.

Sincerely yours,

Hans C. Jersild

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ACKNOWLEDGMENTS

Previously acknowledged	Total Received	Children's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pension Fund
Sidney, Mont., Mr. and Mrs. Andrew Lund of Pella Church in memory of Chris Josephson	2.00				2.00			
Westbrook, Me., in memory of Maurice Sweet: To save space the words Mr. and Mrs. have been omitted. Christian Winther, Alfred Christiansen, Arndt Kloth, Keith Miller, Stanley Estes, Alfred Christiansen, Jr., Edward Baker, Earl Johnson	11.00				11.00			
Sleepy Eye, Minn., Anna Andersen	5.00				5.00			
Cushing, Wis., Loyal Workers in memory of Soren Sorensen	2.00				2.00			
Sidney, Mont., Pella Lutheran S. S., contents of Birthday Banks	26.51	26.51						
Fresno, Calif., Grace Luth. Guild: \$2.50 in memory of Mrs. Anna Keintz and \$2.50 in memory of Rasmus Pedersen	5.00				5.00			
Selma, Calif., Mr. and Mrs. Christ Andersen in memory of Thomas Bentzen	10.00				10.00			
Aurora, Colo., St. Mark's Luth. Church	40.00		10.00	10.00	10.00			10.00
Council Bluffs, Ia., Women of the Church (Our Savior's Lutheran) \$68.18 for the Indian Mission and \$68.19 for Storm Lake, Ia.	136.37				68.19	68.18		
Mrs. K. B. Hansen, a refund	40.00							40.00
Racine, Wis., from a friend	10.00				5.00	5.00		
Harlan, Ia., Mr. and Mrs. Chris N. Hansen in memory of Mrs. Carla J. Andersen	1.00				1.00			
Easton, Calif., Mrs. Anna Hansen in memory of Henry Misfeldt, Billings, Mont.	3.00				3.00			
Walnut, Ia., in memory of Walter Jacobsen, from friends	9.50							9.50
Minneapolis, Minn., the L.B.I. Convocation Committee	12.00				6.00	6.00		
Worcester, Mass., Clara and Arvid C. Anderson in memory of Maurice Sweet, Westbrook, Me.	5.00				5.00			
Hazelwood, Minn., in memory of Soren Nelson from a large group of friends	85.00	10.00	15.00			20.00	15.00	25.00
	4156.24	67.93	1128.31	124.23	1532.93	1088.68	31.33	182.83

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. Mission	Gen. Foreign Mission
Budget for 1954-1955		16000.00	15500.00	10000.00	15000.00			40815.00	
Previously acknowledged	15411.09	965.68	205.48	219.89	1340.12			12679.92	
Altura, Colo., Altura Luth. Community S. S.	67.35							67.35	
Ringsted, Ia., United Mission Circle	10.65							10.65	
Blair, Nebr., Dana College Activities Fund	100.00			50.00	50.00				
Kansas City, Kans., Westwood Luth. Church	204.40							204.40	
Selma, Calif., Mr. and Mrs. Christ Andersen in memory of Rev. Alfred Thompson	10.00				10.00				
Racine, Wis., Emmaus Mission Society in memory of Nettie Lamp	10.00				10.00				
Hazelwood, Minn., in memory of Mrs. Carl Miller of Immanuel Church: The Carl Miller family \$10, Rev. and Mrs. John W. Nielsen, Mrs. Sena Nelson, the Robert Miller family, Mrs. Bergstrom and Leonard, the John Larson family, Mr. and Mrs. P. Miller, Mr. and Mrs. Axel Fredrickson, Mr. and Mrs. Tony Madsen, Mr. and Mrs. Chris Samuels, Mr. and Mrs. Henry Bickel each, \$1.	20.00							20.00	
Warrens, Wis., Ebenezer Luth. Church	39.51							39.51	
Sidney, Mont., in memory of N. H. Nelson of Pella Church: Mr. and Mrs. Aaron Frandsen \$5, Mr. and Mrs. Fred Iversen \$5	10.00				5.00			5.00	
Audubon, Ia., S. S. of Our Savior's Luth. Church	150.00		150.00						
Rutland, Ia., in memory of Peter Whitved: Mr. and Mrs. Jerry Paulsen, Bradgate, Ia., \$2, Mr. and Mrs. Magnus Larson, Bradgate \$1, Victor and Caroline Madsen, Bradgate 50 cents, Mary Circle of Luth. Church, Rutland \$2, Mr. and Mrs. Walter Schluter, Rutland \$2, Mr. and Mrs. Harold Coltvad \$2	9.50				9.50				
Chicago, Ill., Golgotha Women's Missionary Society for Rev. Morek's translation work	10.00		10.00						
Albuquerque, New Mexico, Lydia and Gertrude Christensen for the Lamurde School in memory of Rev. Alfred Thompson	10.00				10.00				
Flaxton, N. D., Soren Christensen	25.00							25.00	
Flaxton, N. D., Soren Christensen for the Lamurde School in memory of Rev. Alfred Thompson	25.00				25.00				
Indianapolis, Ind., First Trinity Luth. Church	36.75	36.75							
McNabb, Emmaus Luth. Church	24.55	24.55							
Pasadena, Calif., Bethany S. S. for Dr. Winther's Bible school work	24.00	24.00							
Council Bluffs, Ia., Our Savior's Luth. Church	50.00							50.00	
Westby, Mont., Daneville Luth. Church: Rev. and Mrs. Ejvind H. Nielsen \$2.50, Clarence R. Christiansen \$5, Hans B. Madsen \$2, Mr. and Mrs. George Anderson \$5, Jonas J. Jensen \$4, Mr. and Mrs. Matt Madsen \$5. Loose offerings \$25.13	48.63							48.63	
Selma, Calif., Pella Luth. S. S.	56.58	27.78					28.80		
Easton, Calif., Mrs. Magdalene Rasmussen in memory of Rev. Alfred Thompson	5.00				5.00				
Racine, Wis., Danish Sewing Circle of Our Savior's Luth. Church	10.00			10.00					
Council Bluffs, Ia., Our Savior's Luth. Church	450.00							450.00	
Hazelwood, Minn., in memory of Soren Nelson from a large group of friends	100.00	20.00	10.00	15.00	15.00		20.00	20.00	
Kenmare, N. D., Trinity Luth. Church	145.08							145.08	
TOTAL	17063.09	1098.76	375.48	294.89	1479.62		48.80	13765.54	

PLEASE NOTE: In the acknowledgments a short time ago there was a \$60.00 gift from St. Peter's Luth. Sunday School, Northfield, Minn., for support of Rebecca in the Sudan Mission. It should have been for a Bible Woman by name Rebecca in the **Santal Mission**.

Received with thanks.

Blair, Nebr., May 31, 1955.

H. J. Hansen, Treas.

BOOK REVIEWS

He, Pastor, and Patient by Granger Westberg, Augustana Press, 96 pages, \$1.00.

This is a helpful book both for pastors and nurses. It will help the pastor to visit and minister to the sick the right way. It will also give valuable suggestions to the nurses who take care of the patient. I don't think I need to say any more about the book because I think it is needed and very wonderful. —J.M.J.

on a Drumhead by Carl S. Weist, Harper Brothers, 96 pages, \$2.00.

The sub-title of this book is called "A year of Sermons for Girls and Boys." There are about 60 sermons of that type in the book. I have read some of the sermons and I think that they are interesting. However, it might be that the sub-title should be for young people rather than for boys and girls. It seems to me that the sermons have a tendency to moralize. This is natural, I suppose, when you talk to young people and children. However, I think the best sermons to young people and children as well are dramatic-epic addresses.—J.M.J.

Boic Heart by Kim Malthe-Bruun, translated by Ger-Bothmer, Random House, 177 pages, \$3.00.

This book is a story told by the mother of a young man, Kim, who was born in Canada. The mother tells of his early childhood in Canada and his first schooling. When Kim was about 9 years old, he went back to Denmark where he continued school. However, Kim was not interested in school life, and when he was about 17 years old, he went to sea. Just before he went to sea, he was in love with a girl named Hanne. The rest of the book is a series of letters that Kim has written either to his mother or to Hanne. These letters reveal a great ability to observe things. Very few boys of the age of 17 to 20 are able to see things as keenly as he did. In the fall of 1944 Kim joined the resistance movement in Denmark. His work in the movement was very

short because already before Christmas he was arrested by the Germans and put into prison. There are a few letters from the prison. The last letter is written April 4 where he writes to his mother and to his sweetheart. They were written two days before he was executed by the Germans. As I already have stated, I admire the great ability of the young man both to think and to observe. I also admire his ability to put his thoughts into such good writing because he did not have very much education. It shows that his mother and his home had had a great influence on him. You are little disappointed that such a courageous young man did not get down to the basic things in life, the Christian faith. Nevertheless, the book will interest you and stimulate you. —J.M.J.

The Way of Love by Harold Boyer, The Warner Press, 96 pages, \$1.00.

This little volume is a series of 8 sermons preached on the thirteenth chapter of the first epistle of Paul to the Corinthians. It has some fine Biblical messages. —J.M.J.

The Seven Signs in the Gospel by John by V. Eugene Johnson, Augustana Book Concern, 77 pages, 85 cents.

This little book has 7 devotional chapters on the seven signs in the gospel of John. They are fine messages that will help anyone to appreciate and understand this gospel. —J.M.J.

Looking at Life by John Helmer Olson, Augustana Book Concern, 95 pages, \$1.75.

This little book is by an Augustana pastor who has written a number of short essays in the Lutheran Companion. The best of these essays and poems have now found their way into book form. The author is certainly looking at life in a most interesting manner. —J.M.J.

THE YEAR AT DANA

(Continued from page 11)

As he's thinking about going there this fall and wants to know exactly what it's like. But, Mary, it's so hard to put Dana into words. There are so many little unexplainable things that make Dana what it is—like sitting and talking under the old elm beside the girl's dorm after dark, or getting pushed into the pond. I'll never forget those singingspirations we had underneath the lighted cross on the upper campus or student chapel in the evening by candle-light. A feeling of peace and security—that's what I've taken with me from Dana. As one of the teachers said, your Dana years are you a bulwark with which to

meet the difficulties in life.

Speaking of teachers, you know I think I'm going to miss my profs as much as the kids. It was wonderful being able to chat with them about almost any subject from a new scientific theory to my own personal problems and religion.

Remember when we were freshmen at Dana and had to wear those cute red beanies? I could never get mine to stay on unless I used a million or so bobby pins. And remember the first day we came everyone said hi to us, even the upperclassmen? I wondered "What's up anyway?" I didn't realize it was just part of Dana's friendly atmosphere.

Remember all those dishes we wiped out in the kitchen? I don't know whether our laughs or the clatter of the dishes made more noise. I almost feel like writing a book entitled, "How I worked my way through college with the aid of an A. D. Towel."

I've got a neat job lined up for this summer—start next week. Then I'll be able to pay back the last of my Dana student loan.

I'm running out of space so I'll say goodbye for now. See you at Homecoming this fall, I hope.

Love,
Betty

P. S. I wish I were a freshman starting at Dana again, don't you?

SPRING READING

Add These To Your Library

When The Heart Is Hungry

Charles L. Allen

The parables of Jesus, as Dr. Allen points out here, are "earthly stories with heavenly meanings," each radiant with the infinite compassion of a God who cares deeply about His children.

Just as the parables deal with the common experiences of men and minister to man's daily needs, so they are presented here not as scholarly expositions but rather as spiritual food for the hungry hearts of a common suffering humanity.

\$2.00

Channels of Spiritual Power

Frank C. Laubach

This is Frank C. Laubach's summation of his faith, philosophy, idealism, and spirit. Dr. Laubach maintains that the perfect attitude of any Christian in this world is to stand with one hand stretched up to God, and the other stretched out in helpfulness to man—thus becoming a "channel" through which God floods man and the world with His love.

\$2.50

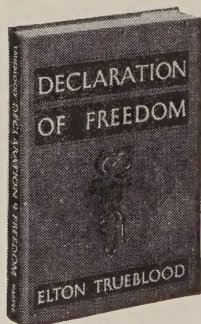
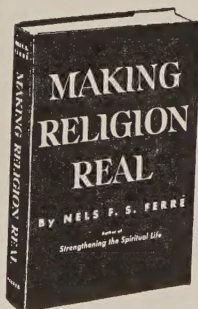
Effective Evangelism

George E. Sweazey

This book is the first to cover the whole conception and practice of evangelism for the local church. Giving the Why, What, How and Who of evangelism, it may well become the standard work in this field for years to come.

Out of years of experience in the field, Dr. Sweazey describes every phase of evangelism from Spiritual Preparation, through the Church Organization, Contacts, Cultivation, Commitment, to Conservation. The book is intensely practical and detailed.

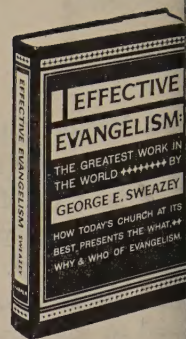
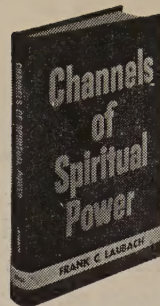
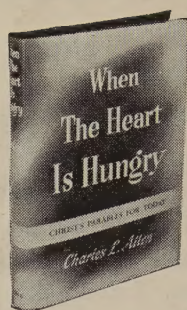
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There Is A Lad Here

Sedoris N. McCartney

In the midst of all types of juvenile delinquency, McCartney as a youth worker has seen "his" boys sometimes succeed. But, he writes in the Prologue to **THERE IS A LAD HERE**: "I believe that all boys have ideal too; that boys' hearts are reaching up . . . The six narratives in this book illustrate what I believe. They are evidence of idealism even in the most unlikely boys and evidence that it will respond to the friendly interest of adults."

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\$2.00

Declaration of Freedom

Elton Trueblood

Here is a book that in simple, clear terms sets down the principles and beliefs to which all citizens can subscribe as representing the way of life Americans would like seen presented to the other nations of the world.

Dr. Trueblood has written a democratic manifesto which attempts to do for the free world what the Communist manifesto does for the Communist world setting forth our rights and responsibilities.

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